

**[CONFIDENTIAL.]**

**[No. 50 of 1875.]**

## **REPORT ON NATIVE PAPERS**

**FOR :**

**The Week ending the 11th December, 1875.**

We extract the following from the *Rájsháhge Samáchár*, of the 26th November, on the visit of the Prince of Wales to India:—It is to be regretted that the visit takes place at a time when the prospects of the crops in Behar and Northern Bengal are reported to be unfavorable, though this last circumstance will never interfere in any way with the pageants and festivities with which the occasion will be attended. For, unlucky as India is, the annual failure of food-crops in some province or other has become a matter of ordinary occurrence to her. We do not, however, think that the calamity will be so heavy this time as it was in the previous year. Moreover, where is there room for thinking of a famine now that the country is filled with exultations on account of the Royal visit? Have not the zemindars of Behar dismissed all such unpleasant thoughts from their minds, and made princely donations for the reception of the Prince? But our rejoicings—for we also rejoice—are not free from selfish considerations. It is not our wish that the occasion of the visit of our future Sovereign to his subjects should only be taken up with festivities. If His Royal Highness is not unmindful of his position, he must naturally desire to see us devoted for ever to him and his house, and to find us happy and contented in our loyalty. Those who are not well acquainted with the disposition of the natives are apt to imagine, from the absence of any show of devotion on their part to any British sovereign, that they are really wanting in feelings of loyalty. These men, however, do not seem to consider that we have never had the gratification of receiving a Royal visit before; and, as is the case with every other mental feeling which for want of exercise gradually comes to have only a nominal existence, it has fared with our feeling of loyalty. The fact that subjects manifest strong devotion to even a common zemindar, in the absence of their Sovereign, will clearly show how intense is the feeling of loyalty in natives. We can boldly assert that nowhere in India will the reception of the Prince be in any way wanting in loyalty. But let not these festivities lead him to think that we are happy. For in truth we have grave grievances, though they are not likely to interfere with our devotion to him, as we are fully aware of the fact that under the curious system of Indian administration, the Royal Family is in no way responsible for our troubles. We also believe that the Queen is not at all wanting in kindness towards us. It still behoves us to lay before His Royal Highness all our wants and grievances. His visit will not enable him, unless we are bold enough to speak for ourselves, to know anything about us. He will at most converse with a few Native Chiefs,—the mass of the native subjects will have no access to him; nor, being constantly surrounded by English officials, will he get to know the true state of matters. If the Prince were to ask us about

**RAJSHAHY  
SAMACHAR,**  
November 26th, 1875.

the feelings of natives, we would briefly, but promptly, say to him,—“ Gratify our high aspirations, put a stop to the draining of our wealth by the British, and save us from their ill-feelings towards us.”

SULABH SAMACHAR,  
November 30th, 1875.

2. The *Sulabh Samáchár*, of the 30th November, has the following in one of its editorial paragraphs :—“ An unpleasant and discontented feeling seems to be gradually growing up between the educated natives and the Anglo-Indians. The latter are, however, neither sorry for it, nor do they suffer in any way on this account : for they know well that a single frown of displeasure from them will be enough to make everything straight, and that every one must be subservient to their power. It is we only that are in difficulty. Love never arises from compulsion, nor is affection born of flattery. But though natives will not be able, owing to their weakness, to injure the British in any way, still it grieves us to find that ill feelings towards the ruling race are increasing in their hearts. The existence of friendly feelings between the two races is exceedingly necessary. An agreement, however, will continue to be a matter of difficulty, until our English rulers become more generous and liberal in their behaviour. We fear that our hopes of seeing friendship between the two peoples promoted by the Royal visit will be sadly frustrated. It behoves a person of Lord Northbrook's noble disposition and intelligence to seize this opportunity for making an earnest endeavour for the promotion of the said feeling.

SULABH SAMACHAR.

3. The same paper remarks,—It is everywhere the rule that a person who is invited by another is received by the latter with due respect at his house. It is, however, no exaggeration to say that the issue of invitations to native princes by Government are more like serving summonses upon them than anything else. So it has been with the Nizam of Hyderabad at this time. His minister, Sir Sálár Jung, has been subjected to extreme indignities. Even the submission of a medical certificate showing the physical unfitness of the young Nizam to undertake a journey to Bombay, has not been sufficient to save him. The Resident has treated him like a common clerk. A great man like Sir Sálár Jung was in a manner accused of falsehood. What is the use, we ask, of making such invitations? And what gain is there in trying to make friendship by force? Instead of promoting good feelings between Englishmen and Natives, as it was expected to have done, the Prince's visit will have the opposite effect.

BURRISAL  
VARTAVAHĀ,  
December 1st, 1875.

4. A correspondent of the *Burrusal Vártávaha*, of the 1st December, writing from Pánchtopí, complains that Government is demanding from the tenantry at this time the repayment, within a week, of the loan of grain granted them in the previous year. This order presses heavily upon them, for they have not the means of complying with the demand so promptly. Government is therefore besought to ask for repayment in the month of Pous.

VISHWA DUT,  
December 1st, 1875.

5. The *Vishwa Dút*, of the 1st December, dwells on the propriety of laying the grievances of the country before His Royal Highness. One can not help being surprized at the conduct of the inhabitants of Bombay, and their example is likely to be followed by others, putting on a gay appearance at the visit of the Prince, while groaning under the burden of taxation and numerous other grievances. This was doubtless wrong, for we are sure that the object of the Prince's visit being nothing else than to make himself acquainted with India and her people, such appearances cannot but be misleading.]

VISHWA DUT.

6. The same paper regrets to remark that Government has betrayed a gross indiscretion in its recent dealings with the Nizam. The disrespect

needlessly shown to Sir Sáliar Jung has caused grave offence to the natives of India, and given an impetus to the already despotic power of the Residents at Native courts.

7. Adverting to the fearful prevalence of corruption and bribery in the subordinate public service, and the fact that Government has not yet succeeded in putting a stop to the evil, by its practice of occasionally bringing the offenders to justice, the *Hindu Ranjiká*, of the 1st December, remarks that this will continue to be the case so long as measures are not taken to destroy the root of the evil. The members of the subordinate public service are generally men on small pay, and cannot easily overcome the temptations to which, from their official position, they are liable. It, therefore, behoves Government to allow them higher salaries, if it means to banish corruption from the public service.

HINDU RANJIKÁ.  
December 1st, 1875.

8. The same paper directs the attention of Government to the necessity of making fresh legislation on the subject of wills. The present law from its being a curious combination of English and Hindoo laws on the subject, is doubtless defective, as clearly shown in the case of the wills made by the late Rajahs Apúrbba Krishna and Rádhá Kánta Deb, and also in that of the Hon'ble Prasanna Kumár Tagore. The legislature should bear in mind that the Hindoo law should have the preference in this case.

HINDU RANJIKÁ.

9. The *Dacca Darshak*, of the 2nd December, regrets to note that while the people are busy on all sides making grand preparations for receiving the Prince, no care is being taken to represent to His Royal Highness the wants and grievances of the country. These grand displays can have but one effect—they will give him an erroneous impression as to the wealth of India and the happiness of her people. We do not object to a fitting reception, however expensive it may turn out; we simply refer to the advisability of laying before our future sovereign the miseries of the country, while manifesting to him our loyalty and devotion.

DACCA DARSHAK.  
December 2nd, 1875.

10. The same paper dwells on the advantages of allowing the Head-masters of Vernacular Schools to select the text-books for the use of their lower classes rather than the Deputy Inspectors. The former are more competent than the latter to judge of the capacities of the youth placed under their charge.

DACCA DARSHAK.

11. In the course of an article on the "Commerce of Bengal," the *Amrita Bazar Patriká*, of the 2nd December, makes the following observations:—By the introduction of the indigo industry, the English have doubtless opened a new source of wealth in India; but owing to the oppression of the planters that came in its train, the prosperity of the Bengal tenantry has been in proportion to its decline, and similarly in Tirhoot, the miseries of the inhabitants keep pace with its development. Bengal was at one time famous for its silk and cotton. The latter has gone, while silk is now in a precarious state. Again, much of our rice, almost the only food we live upon, is exported to England, and comes back to this country in the shape of spirituous liquors. The importation of the latter article is extremely injurious. India, which at one time, after meeting the demands of her own inhabitants, supplied all other civilized countries with clothes, is now obliged to look to another for her own. The same has been the case with her salt. The agricultural classes only have benefited to some extent by the exports of Indian produce at the present time. The other classes of Hindu society, those namely, who follow particular

AMRITA BASAR  
PATRIKA.  
December 2nd, 1875.

trades, and those who have hitherto found employment in the public service, are all placed in distressed circumstances.

AMRITA BASAR  
PATRIKA,  
December 2nd, 1875.

12. The same paper writes the following in an article headed "Sir George Campbell and Sir Richard Temple." As it was always a point with Sir George Campbell to seek to act against the public opinion, so, on the contrary, his successor always desires to act in accordance with it. For this cause the one produced wailings in Bengal, while the other is binding the subjects with ties of gratitude. The haste which inaugurated the administration of Sir George Campbell and the degree of dissatisfaction produced by it, were so great, that it would be an almost superhuman task to remove or even to allay it within a short time; and if Sir Richard had not been placed in this critical position, he would perhaps by this time have earned a thousandfold more fame. It will take a long time to remove the thorns strewn in his way by his predecessor. The fact of his growing popularity, however, cannot be called into question even by his enemies. The motives which led Sir Richard to make a tour through the mofussil were not apparent to many, some of whom even went so far as to laugh at the matter. But it is now seen for what purpose he had even placed his life in danger. In his published Educational Minutes and the Resolutions on Commerce and the Police we find unmistakable and repeated proofs of the fact that he has benefited by his tour, and that he seeks the happiness of the people. Nowhere is this more apparent, in striking contrast with the views of his predecessor, than in his Resolution on the Police, and his desire to confer the benefits of elective municipal government on the citizens of Calcutta.

EDUCATION GAZETTE,  
December 3rd, 1875.

13. In a letter to the *Education Gazette*, of the 3rd December, purporting to have been written by the poor tenantry of Maynáchongrá pergunnah in the district of Midnapore, the writers protest against constructing the proposed irrigation canals in that pergunnah. The villages comprising it are all on low lands, which are protected from inundations only by the construction of high embankments, and instead of any lack of water-supply in these localities, which are watered by three rivers, there is rather an excess of it. The excavation of expensive irrigation canals, therefore, will not only be needless, but will be positively injurious to the inhabitants of this pergunnah.

BURDWAN  
PRACHARIKA,  
December 3rd, 1875.

14. The *Burdwan Pracháriká*, of the 3rd December, adverts to the necessity of showing the Prince India as she is with all her defects and grievances, and exhorts his countrymen to consider whether a mere waste of money on idle displays will help to remove her woes, or the light of the fireworks with which the occasion of the Royal visit will be attended, will dispel the gloom of her miseries.

GRAMVÁRTA  
PRAKASHIKA,  
December 4th, 1875.

15. The *Grámvártá Prakáshiká*, of the 4th December, reports a fearful outbreak of cholera in the villages adjacent to Comercolly, and complains that numbers of people are dying for want of medicine. The local dispensary has not accommodation for patients, and its medical stores are also very limited.

HINDU HITOISHINI,  
December 4th, 1875.

16. The *Hindu Hitoishini*, of the 4th December, is gratified to read the able minute of the Lieutenant-Governor on the normal schools. It is a highly praiseworthy feature of the present administration that no public measure is adopted in haste, but is rather determined upon after a careful consideration of the facts.

DACCA PRAKASH,  
December 5th, 1875.

17. The *Dacca Prakás*, of the 5th December, does not see how the establishment of an Indian Institute at Oxford—the object for which

Professor Monier Williams has come to pay a visit to India—can in any way benefit the latter country. The expenses in connection with the projected institution should be entirely borne by England and the members of the Indian Civil Service. It would be great folly on the part of any native of India to pay any subscriptions in aid of this project.

18. The same paper has a lengthy editorial on the recent correspondence of the Government of India with the Nizam, and comments strongly on the exercise of despotic power by the Residents accredited to native courts, and the utter powerlessness of Native princes.

19. The *Sádhárání*, of the 5th December, observes with regret that natives are sadly wanting in self-reliance. In almost everything they want to be guided and helped by Government. This is one of the causes of the misfortunes of our country. The natives will never unite and help themselves.

20. The *Soma Prakásh*, of the 6th December, is gratified to find that the Lieutenant-Governor has promised to confer the municipal franchise on the citizens of Calcutta. Reserving our comments until this vague promise takes a definite shape, in the meanwhile we shall only say that as, under the proposed arrangement, two persons shall be elected from the jurisdiction of every tháná, it should be ruled that if in some thánás where two competent persons cannot be found, they should be elected from some other tháná.

21. The same paper remarks that Native Princes are always subjected to two sources of inconvenience—viz. Durbars and Residents. A fearful waste of money, all realized from the subjects, is made at these durbars. As to Residents, we shall simply refer to the recent correspondence of Mr. Saunders with Sir Sálár Jung, relative to the attendance of the Nizam at Bombay.

22. The *Sahachar*, of the 6th December, exhorts the public of Calcutta to make proper arrangements for the becoming reception of the Prince. A book giving an accurate account of India and her people should constitute the chief present to the Prince. It would be well if the subscription raised for his reception went in part to pay the expenses of some work of public utility, which would commemorate the visit of His Royal Highness to India. We agree with Babu Jaykrishna Mukerjee in thinking that a *serai* should be constructed in Calcutta for this purpose.

23. The Dacca correspondent of the *Urdu Guide*, writing from that place under date the 27th November, desires to draw the notice of the local Government to the fact of the great ravages resulting in the destruction of the lives of both man and beast, by the crocodiles which infest the rivers of Eastern Bengal. The correspondent further proposes that a like money reward be granted to people ridding localities of these plagues as is done in the case of tigers. The skin of the crocodiles, he says, may be utilized, as is done in America, in the manufacture of shoes and such other articles as require the use of cow hides. In this way too a new source of trade will arise.

BENGALI TRANSLATOR'S OFFICE,

The 11th December, 1875.

R. J. ELLIS,

Offg. Government Bengali Translator.

DACCA PRAKÁSH,  
December 5th, 1875.

SÁDHÁRÁNÍ,  
December 5th, 1875.

SOMA PRAKÁSH,  
December 6th, 1875.

SOMA PRAKÁSH.

SÁHACHAR,  
December 6th, 1875.

URDU GUIDE,  
December 6th, 1875.

*List of Native Newspapers received and examined for the Week ending the  
11th December, 1875.*

No.	Name.	Place of publication.	Monthly, weekly, or otherwise.	Date.
1	" Rájsháhye Samáchár"	Karachmáriá, Rájsháhye ...	Weekly	26th November.
2	" Suhrid"	Muktágáchá, Mymensingh	Ditto	30th ditto.
3	" Sulabh Samáchár" ...	Calcutta	Ditto	30th November and 7th December.
4	" Hindu Ranjiká" ...	Bauleah, Rájsháhye	Ditto	1st December.
5	" Vishwa Dút"	Kálíghát, Calcutta	Ditto	1st ditto.
6	" Burrisal Vártávaha"	Burrisal	Ditto	1st ditto.
7	" Dacca Darshak"	Dacca	Ditto	2nd ditto.
8	" Amrita Bazar Patriká"	Calcutta	Ditto	2nd ditto.
9	" Burdwan Pracháriká"	Burdwan	Ditto	3rd ditto.
10	" Education Gazette"	Hooghly	Ditto	3rd ditto.
11	" Grámvártá Prakáshiká"	Comercolly	Ditto	4th ditto.
12	" Hindu Hitoishini"	Dacca	Ditto	4th ditto.
13	" Dacca Prákásh" ...	Ditto	Ditto	5th ditto.
14	" Sádháraní"	Chinsurah	Ditto	5th ditto.
15	" Soma Prákásh" ...	Chingripotá, 24-Pergha.	Ditto	6th ditto.
16	" Sahachar"	Calcutta	Ditto	6th ditto.
17	" Samáchár Čandriká"	Ditto	Bi-Weekly	2nd ditto.
18	" Sambád Prabhákar"	Ditto	Daily	2nd to 7th December.
19	" Sambád Púrnachandrodaya"	Ditto	Ditto	1st to 9th ditto.
20	" Jám Jehán-numá" (in Persian) ...	Ditto	Weekly	3rd December.
21	" Urdu Guide" (in Urdu) ...	Ditto	Ditto	4th ditto.

Bengal Secretariat Press.